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Immigration and Americanization

By

BARNEY R. ROBBINS

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By

BARNEY R. ROBBINS

Author of "GREATER GLORY"



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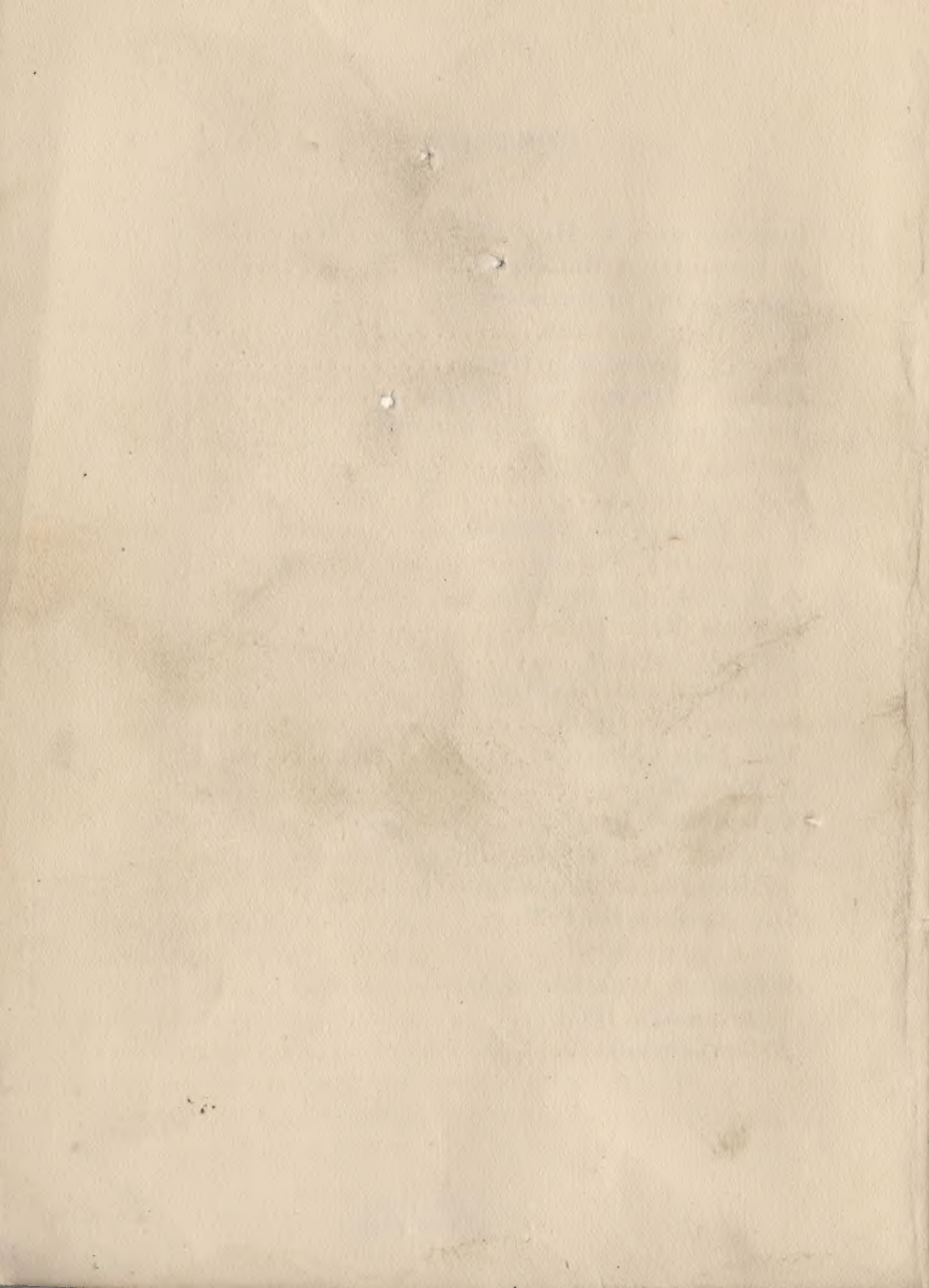
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IMMIGRATION AND HUMANITY

NOTWITHSTANDING the fact that every pen-pusher, politician and public speaker, has, each in turn, had his say on the vexing and perplexing problem of Immigration, no one has as yet satisfactorily explained the various elements entering into the subject in such a manner that would suggest an ideal and practical solution.

Immigration, which touches an integral part of our national existence; Immigration, which is not a little responsible for the upbuilding of our great Republic, might have reasonably been expected to have received every possible consideration at the hands of our lawmakers. But our national legislatures, instead of formulating a constructive policy for its systematic absorption and its unimpaired continuation have, through lack of vision, allowed it to flounder among uncharted rocks in perilous seas. Our legislators have indeed exerted themselves by enacting many and various restrictive measures, literacy tests and so forth, but these proved neither helpful nor constructive. In bringing to pass their latest, the cruel Quota Laws, they have only served to make a bad situation worse.

While the fortunes of our country may not be materially affected, at this time, one way or the other, whether our doors are even altogether closed or they re-

main partly open to immigration, it is nevertheless necessary to ascertain the reason why this subject has in our present generation assumed such large proportions of widespread and general interest. But before proceeding to show the cause we must first look into the subject in its relation to the traditions of our nation. We have to analyze the matter from the standpoint of ethics as well as of equity. We must also for the present disregard the complaints voiced that unrestricted immigration might change the aspect of our smug puritans, of possible labor shortages, labor's apprehensions, or even the point of view of "Nordic supremacy."

Immigration, while admittedly an American problem, is yet more than that. It is an international problem. Restriction or limitation will never solve it, especially when the political and economical conditions of the rest of the world remain what they are. It, therefore, being a problem that concerns not only our own country, but also the rest of the world, we cannot afford to enact any kind of Immigration laws without considering the status of humanity as a whole.

A LEGISLATIVE BLUNDER

Immigration, then, cannot be considered from the viewpoint of mere expediency. Its larger aspect, that of humanity in general, no less than its effect upon the welfare of our own country, must be borne in mind. The enactment of the Quota Laws suggests not only a legislative blunder, but aside from this it is absolutely un-

American and, what is more, it is extremely inhumane. Not until the law is changed to eliminate its odious features, the "Quotas," can this country hold its head up before the bar of enlightened opinion of the United States and of the world.

It is a sad commentary, but none the less true, that our immigration laws with the "Quotas" as the climax, point unmistakably to the inevitable conclusion that Congress and our political leaders have been totally lacking in vision and in wisdom. In the first place, they have acted deliberately against the fundamental principles and time honored traditions of our country, and, secondly, they made no provision for the systematic absorption of even the limited number of immigrants allowed to pass and enter our borders.

If this country is an exclusive huge club, as some of our self-satisfied journalists seem to think, then the bars should have been put up against all newcomers, admitting only those that are desirable and excluding all others regardless whether they happen to arrive at Ellis Island to fill the quotas first or not. If, however, there is little choice in the great mass of applicants and our purpose is not to choose the fittest, but it is designed mainly to limit their numbers, it becomes at once evident that the exclusive club idea is altogether unsound. In the admission of quotas the selective principle ceases to operate. Quotas are obviously based on numerical quantities without regard to the most desirable.

It has been repeatedly pointed out that the moment the quotas are exhausted it would be impossible for any

one, under present conditions, to enter our country; be he an immigrant of the type of the present Secretary of Labor or even a progenitor of a future Abraham Lincoln. In other words, when the percentage permitted each nationality is filled, the law steps in and actually bars from entry into our country men, women and children who spring from the same racial stock that has given birth to the discoverer of this continent, our country's pioneers, fighters, martyrs, educators and legislators throughout our history.

What boots it to advance statistics to prove our argument, since similar statistics can be cunningly turned about to show different conclusions? Shakespeare says somewhere that the devil can cite Scripture for his purpose. Very well! The same holds good in the case of statistics, and immigration must be considered not only from isolated figures, but from what is more vital, the human angle, and judged from its historic value and national importance.

OUR HISTORY IN RETROSPECT

We need but refer to the history of our country to learn that our nation was fused from the largest diversity of immigrants from all over the European states. In fact, almost every European nation of note had a claim on our territory, of greater or lesser extent, at one time or another. The Spanish, the Portuguese, the Dutch, the French and the English had each played an important part in its development, no less than in its mismanagement.

The very fact that this country, eventually, freed itself from all foreign entanglements, declaring its independence with the blood of the peoples, drawn from almost every part of Europe, proves only too clearly that the United States of America was from its very inception destined to be the one nation in the world free from the dominating and contumacious influences of the ever narrow and greedy European rulers.

It is perceived very clearly in the making and destinies of our nation that those immortal men whose praise increases with the ages, in establishing this great Republic, have founded a nation on this hemisphere not only in the limited sense of old Europe, but also in the sense of a free and hospitable Democracy. It was to be a place of refuge where the downtrodden, the defeated and persecuted from all over the old world might come and start life anew, sharing our nation's priceless freedom, its bounties and its responsibilities. It need hardly be affirmed that the founders of this Republic were themselves scattered immigrants, remnants of humanity who were fused and transformed into one great whole—a glorious union—everlastingly to become distinguished as a Nation of nations.

Are we, then, the sons and grandsons of immigrants, to nullify the high aims and ideals of our original founders, the immigrants of yore, the inspired votaries of the Master of the Universe? Shall this country deny admission to indomitable and worthy men and women wishing to live and settle here as did those who came here before them, and whose descendants have helped to shape and take no small part in the present political and eco-

conomic life of our great nation? Are we not, rather, to remain faithful to the time honored and honorable principles on which our country was founded? If so, the immigration question must be answered decidedly and absolutely in favor of the open door policy.

GOD'S OWN COUNTRY

Americans traveling in foreign lands are familiar with the phrase "God's Own Country" whenever reference to the U. S. A. is made. Is this to become a mere phrase? Heaven forbid! If we pretend to understand at all the marvelous wonder-working designs of the Great Architect of the Universe, we realize that this country belongs not only to Americans but to all humanity. The people of every European nation have contributed illustrious names to the American Hall of Fame; thus to shut the doors of God's Own Country to immigration means nothing less than the greatest blow to humanity and to civilization.

Statesmen who ponder over the various phases of American history cannot overlook the fact that our Democracy has no parallel in all the world's annals. It might, metaphorically, be compared with the Promised Land which the Israelites were to eventually inherit after their deliverance out of the land of Egypt, the house of bondage.

God in His abundant wisdom, so the Scriptures tell us, had designed for them an extended journey through various lands, deserts and mountains, instead of a short cut to the regions flowing with milk and honey. The Bible offers a reason that lends itself to obvious interpretation.

It was desirable and essential for the upbuilding of that new nation, the Israelites—the Chosen People—that it come in contact with various other peoples. They were to learn from the experiences in their travels, its exigencies and emergencies, the rights of others, even the rights of their enemies. Israel's greatness and the Jew's indestructibility is still attributed to the fact that in its association with other nations, it absorbs what is best and, in turn, leaves the impress of its own great culture. In fostering the belief in God, the God of justice and righteousness as revealed in the Sacred Teachings and inspired words of their great spiritual leaders, the Jew has thereby cleared the path of his own survival.

Whether these United States can, in a strict sense, be compared with the Promised Land is an open question; but there can be little doubt that some of us like to believe that our Country is the nearest approach to that ideal. It might even be assumed that we constitute a Nation of Chosen Peoples. Be this as it may, the position this country occupies in the eyes of the peoples of Europe is the most singular and has become most conspicuous in our day and generation. Our geographical position, coupled with our vast natural resources, together with the millions of immigrants reaching high estate, have all helped to make these United States the incomparable and cherished place on the face of the globe, God's Own Country—the Promised Land.

Now, the Israelites were bidden repeatedly that, after they had established themselves in peace and prosperity, they should love and welcome the stranger. They were

constantly reminded: "You yourselves were strangers in the land of Egypt." It is patent that the immigrant of today is that stranger of yore, and if we Americans are to remain true to our traditions and ideals, we should not only welcome the immigrant, but also devise ways and means for his welfare, to the end that he may become a creditable citizen of our land—the Promised Land—God's Own Country.

SHIFTING RESPONSIBILITIES

Here we arrive at one of the crucial points of our subject. Our national legislature has enacted laws barring the feeble minded, the pauper, the criminal and other kinds of undesirables. These laws have met with universal approval. But a measure which Congress has been conspicuously neglecting, is that of providing institutions of instruction for a thorough knowledge of Americanism to immigrants. Its urgent need has been as clear as the sun at noonday and its consummation, so devoutly to be wished, could easily have been achievable. Can we, then, because of this shortcoming, our own shortsightedness and neglect, shift the responsibility from our shoulders to those unfortunates whom the land of their nativity, the house of bondage, so woefully illtreated? Can we because of this heedlessness deny admission to those heavy laden people who are compelled to leave kith and kin and emigrate to a country whose language and customs are totally strange?

The claim is set forth that some of our immigrants

do not readily assimilate. But how can we expect an immigrant without proper instruction in Americanism to rapidly become one hundred per cent American, a brand not even over plentiful amongst our natives?

The local schools for teaching Americanism to immigrants are, to say the least, a one sided proposition, a subterfuge. The immigrant is not given the chance to grasp even the bare outlines of true Americanism. Moreover, it is to be remembered that with bootlegging, graft, profiteering and other glaring violations of the law constantly going on before his very eyes unhampered, it is but natural to expect that the process of assimilation, in some instances, should prove exceedingly slow. The immigrant, however, be it said to his credit, is making many sacrifices, is putting up with all kinds of hardships in order to withstand temptation, all because he heartily hopes that this would give him the chance to reinstate himself in the great human family of our nation. Are we not rather in duty bound to provide for him the opportunity of enlightenment? The immigrant would be anxious to embrace the principles of Americanism if they were rightly explained and, more particularly, if exemplified by our own people. Thus, the problem of our immigrant population, if properly linked with a real good method of Americanization, would be easily solved.

EUROPE'S DESTRUCTIVE POLICY

Our public men seem to have overlooked the significant fact that the tragic fate and misfortune befalling Europe are largely, if not wholly, due to its total lack of appreciation of the fundamental principles of cooperation and brotherliness. European statesmen do not seem to be able to commit to practice the divine revelation of the Brotherhood of Man. Europe still persists in the destructive policy of Sodom(*), strictly prohibiting any liberal intercourse within and without the borders of its various nationalities. The recent World War, contrary to all expectations, has accomplished but little in teaching Europe this great moral lesson.

The World War, despite its cruelties, indescribable sufferings and destruction, has yet to its credit an astonishing phenomenon, an heretofore undreamed of possibility. Men from north, south, east and west have forgotten their differences; races inherently opposed to each other have willingly banded themselves together and, with a united spirit, fought and paid the supreme sacrifice that their brothers might be freed from the arrogant and despotic rule imposed by force of machine-made men and guns. While few if any have as yet viewed the World War from this particular angle, it nevertheless stood out as one of the most significant achievements—a notable and encouraging sign of true progress and civilization.

But, lo, and behold! The last shot fired, European statesmen at once forgot the erstwhile unification, and the

* Genesis 19. Ezekiel 16, 49.

principles for which the war was fought. Forthwith, the strained pre-war relations, with even more intensive animosity, renewed themselves hatefully and bitterly. Certain it is that warfare there will never cease until the inevitable conclusion is arrived at that alliance and co-operation are of more and lasting benefit to nations, when applied to the peaceful arts, than when it is resorted to in fighting enemy armies on the field of battle.

Strange, passing strange that Europe will not even learn from the most critical situations, that their ruling classes do not possess the vision to read the beckoning sign of Fraternization. But we in this country must not be blind to the real trouble which Europe has ever been confronted with and which it seems unwilling or unable to remedy, the recognition of the principle of the Brotherhood of Man.

THE SAMARITAN AND THE SODOMITE

And what indeed was the object of our own country in joining forces with those of the Allies? Was it not for the purpose of helping them kill the giant of cruelty—ruthlessness—thereby giving new life to the moral fibre of European civilization? Was it not our purpose to help our less fortunate brothers, relieving them in their distress? Yet, these very people find themselves in a very sorry state. There are hundreds of thousands who are actually in distress. As a consequence of the War, they have no other alternative but to emigrate. There are thousands upon thousands whose families are separated and

scattered, who would be welcomed by their relatives in this country if permitted to enter. The European peoples, even those possessing moderate means, are in an equally unfortunate position—between the devil and the deep blue sea.

Instead of continuing our liberal open door policy, and doing everything within our power to help them, we have, after the tragic events of the war, closed our eyes and ears to the wailing and tears of the war-stricken men and women begging for admittance.

World Court! League of Nations! Fine sounding phrases, indeed. But what have we to do with European politics and reparations? While the peoples of Europe are starving and should receive our assistance, we are shutting our doors against them, their only hope and help. The Old World Machiavellian machinations are totally alien to us. Europe seems to be mostly interested in suppression and oppression, for, the fact remains that millions of Europeans are in the sorriest plight. Otherwise how can the persistent and constant flow of emigration be accounted for?

Furthermore, since our object really is to help humanity, it is clearly our duty to extend our helping hand to the hundreds of thousands who can be immediately helped. Americanization, rather, should be the outstanding aim with which we should occupy ourselves. Our legislators should at once begin to inaugurate the necessary reforms perfecting a standard of Americanization by which the happiness and welfare of all those who wish to come here will be promoted. By this method we would not only help

suffering humanity, but its effect, that of a policy of unlimited immigration coupled with a well adopted plan of Americanization would exert the most strikingly beneficial influence upon the peoples of Europe. It would at once make it plain to the world where our main interests are centred, that our chief purpose is to help humanity.

We entered the War with the inspiring call to make the world safe for Democracy. For this great principle we not only poured out our billions, but also the very life blood of the flower of our nation. What avails it, then, to place wreaths upon the tombs of our war heroes, erect monuments to the "unknown soldiers" and then desert the principles for which they gave their lives? It can hardly be considered worthy of our nation whose very foundation rests upon liberty and justice. Indeed, after having emulated the lofty example of the Good Samaritan, are we now to follow the cruel tactics of the Sodomite? Shall we permit the good name of our country to be placed in this corrosive class? The mere thought of it is destructive. The idea of limiting immigration springs from fear. And whom, pray, are those we fear?—Defenceless men and women anxious to work for us if we but give them the chances and the opportunities that are readily available.

If we still wish to make the world safe for Democracy, then, we should make our own Democracy safe for all those who wish to join us.

CAPITAL AND LABOR

It need hardly be affirmed that our country is big and work, actual and prospective, is plentiful. There are roads to be built, railroads to be constructed, tunnels to be drilled, rivers to be dug, canals to be opened; not to mention agricultural, mining, manufacturing and numerous other activities. Aside from the fact that the immigrant is coming here to earn his living by the sweat of his brow, not infrequently under the most trying conditions, he indirectly helps to further the interests of our own laboring class. In joining the army of unskilled labor, he gives our workingman the chance of better and more progressive occupations. He fills in the gap between the old and the new, and thus, it can be correctly said, he advances forward the American standard of living.

As previously stated, the immigrant needs training and instruction in the fundamental principles of our country, that is, Americanization. But Americanization, if it be confined to the immigrant alone, brings us sternly to the sad fact that vast masses of our naturalized as well as native citizens are sorely lacking in the very principles of true Americanism.

It may seem paradoxical, but it is reasonably certain that the greatest stimulus to Americanization would be in adopting a liberal immigration policy. It would not only Americanize the newcomer, but it would, at the same time, develop our best talents towards the advancement of our own citizenry. It is a safe guess that Americans themselves would benefit enormously from our teachings to im-

migrants as to what our country stands for—our ideals and aspirations. To limit or bar immigration, therefore, is not only a glaring error, but it serves to emphasize the fallacy of trying to right one wrong by another.

We all know that ignorance and misunderstanding is abroad in the land. For instance, a strong feeling, ever on the increase, prevails amongst the masses that our system, the so-called Capitalistic system, is antagonistic to Labor. It is often stated that this antagonistic element was smuggled in on us from the other side; that the discontent is due to the European streak of radicalism which has wedged itself into the American pattern. But what is this so-called American pattern? Is it Puritanism, Quakerism, Mormonism? Can we hold ourselves aloof, denying admission to modern ideas? As a matter of fact, the feeling against Capital has been prevalent in this country more than it is abroad. It manifested itself most prominently ever since our huge corporations have destroyed competitors and competition. The feeling is not confined to the laboring class alone, it exists, though latently, in the minds of the smaller business men. But instead of enlightening our citizenry of the advantages derived from the reasonably fair and honest corporation, our prominent political parties, through the medium of meddling orators, add fuel to the flame by promising panaceas, "three acres and a cow," to everybody, thus promulgating half-truths or impossible theories on economic questions of a nature which help to play up one class against the other.

Scarcely anything worth mentioning is done to coun-

teract these insinuating, often dangerous, exhortations. The masses are not even informed that our country's great progress was made possible through the very wonderful initiative of the Capitalistic system. Moreover, the public mind has not yet been fully impressed by the fact that no means have so far been found practicable or feasible to successfully replace it.

As to Labor, it may be pointed out that we really have no fixed laboring class in our country. With opportunities so abundant and inviting, many a laborer of yesterday becomes the contractor, the shop-keeper or the real estate operator of tomorrow. Every man with ambition is merely serving his term, and his children, if properly trained, are not infrequently found in the ranks of skilled mechanicians or even amongst the members of the learned professions.

Capitalists, to be sure, are occasionally inclined towards selfishness and greed. But the system itself is a good one; even its most outspoken enemies will not deny it. Selfishness and greed is inherent in human nature, to which labor itself is not immune. The capitalistic class while, admittedly, in need of a higher enlightenment, has none the less accomplished great and wonderful things. Capitalism has rendered more service to civilization than any other single agency. "Dollar diplomacy" has been exerting the greatest stimulus for equality. Moreover, Capitalists as a class are very sensitive and keenly responsive to public opinion. Let it be understood, however, that we are not holding a brief for either, Capital or Labor, excepting so far as to prove that our present

Law and Order, imperfect as they seem to be, are still to be placed to the credit of the Capitalistic System.

LAW AND ORDER

“Order is Heaven’s first law, and this confessed, some are, and some must be, greater than the rest.” Law and Order are the bulwarks of our civilization, and while the laws may not prove to every one’s liking nor the Order altogether perfect, yet, order can only be maintained by obeying the law. If some of the laws do not work for the benefit of the community, these laws are either to be repealed, or modified to suit conditions. It is not only detrimental, but exceedingly dangerous to our body politic to retain laws on the statute books that must perforce remain dead letters. Also, it must be borne in mind that any new law having for its object a radical change in the habits and customs of our people, no matter how constructive and beneficial the law may prove to be, it cannot be reasonably expected that such a law can be immediately or strictly enforced. Considerable patience and discretion must be applied in its administration and the public has to be made to understand in the meantime that the enactment of the law is based upon solid experience and serves the best interests of the largest number. It must be inculcated in the public mind that laws generally place the safety of all before the safety of individuals.

Our public does not yet fully appreciate the importance of and regard for constituted authority. The

highly sensational items in our newspapers and magazines, the demagogic utterances for political effect, turn the heads of the masses from obedience and respect to outright violation and contempt for the law as well as (contempt) for our institutions. Granted that the thinking man knows what the fuss is all about, taking it all good naturedly, the noisy multitude manages, none the less, to make its voice heard. All these varied and multifarious currents are more than sufficient to create havoc in the mind of the immigrant, while our soft-headed natives, too, are not a little influenced by it.

Barring few insignificant exceptions, the immigrant, despite his numerous disadvantages, lives peacefully with his neighbors, adopting whatever is good, especially that which appeals to him and which he can readily understand. He adjusts himself the best way he can with the single purpose of becoming established in the new land of freedom and opportunity as an American citizen. If some immigrants do fall short, the blame cannot altogether be placed on them. The fault lies chiefly with the condition and environment they are forced into. Our representative officials and our public spirited citizens must see to it to reform these untoward conditions.

THE FOREIGN SETTLEMENTS

Every one knows that in choosing to reside in the congested districts, the immigrant does not go there because the cost of living is less expensive or the neighborhood more attractive. It is because here he finds a kindred acquaintance willing to assist him. But what are the conditions he meets within these areas? Overcrowded dark tenements, lack of sanitation, lack of privacy, sunless and airless narrow streets, all of which leave upon him impressions of a most discouraging nature. He has no convenient public place to go where he can enlighten himself—a place where, after his day's work, he would find wholesome amusement and encouragement for the future. Being thrown at once on his own meagre resources he is sometimes tempted to follow the lead of strange and seductive gods. Is it any wonder, then, that newcomers under these heavy burdens stray from the righteous path? It is indeed miraculous that so many remain true to their ideals, for, most of them, in the long run, manage to extricate themselves from the mire and begin life anew amid more wholesome and propitious surroundings.

Labor's contention that immigration tends to lower the American standard may or may not be true. But granting, for the sake of argument, that it is true, is our Labor to appropriate all the opportunities America holds to the exclusion of any one who wishes to join us in the premises and who is practically forced to live up to the American standard?

To assume that the immigrant through choice elects to work at a low wage is a fallacy. But without a friendly and competent hand to guide him, with a family looking to him for support, with unemployment and starvation staring him in the face, what can he be expected to do? If there is any justification in seeking prohibitive tariffs against articles manufactured abroad, under cheaper labor conditions, in order to maintain the American standard of living, prohibitive immigration laws aside from other considerations, can hardly hold their ground as a protection for our labor, because the immigrant in this country has to face the same sort of family budget as his American neighbor. It happens, not infrequently, that the immigrant spends not wisely but too well. Moreover, the immigrant is neither a strike-breaker nor a Jack Cade.

SUPPLY AND DEMAND

The contention of Labor that an unlimited flow of immigration would cause overproduction in industry is not to be taken seriously. The old law of supply and demand, that is, that the supply can be successfully absorbed only when it is limited to the demand, has in late years been much disputed. In a country like ours of over one hundred million population, and rapidly growing, it can safely be stated that a surplus in any staple can, with but little effort, be successfully marketed. An advertising campaign with a small price concession has more than once reversed the theory that demand governs supply, for, it not only consumed surplus stocks, but

it has, at the same time, created new markets and even further increased production in the same industries. Not alone was the old theory found obsolete, but in numerous instances it was made plain to many that supply creates demand!

In manufacturing circles it has been demonstrated over and over again that where large corporations kept their plants going full throughout the year, year in and year out, these corporations have not only managed to market successfully their entire production, but have also constantly increased upon their facilities and output to the mutual benefit of their stockholders and employees.

The policy of curtailing production is for the purpose of keeping prices on a high level, regardless of whether the demand for these particular goods be ever so strong. These corporations are more interested in accumulating large surpluses of capital rather than to keep their organization intact. Their greed denies the public the benefit of the lower price derived through the lower cost of regular and uniform operation.

A FEDERAL LABOR AGENCY

If, however, our captains of industry believe that steady operation would involve overproduction in certain raw or manufactured materials, then the problem could be easily solved by our national Secretary of Labor in establishing a Federal Labor Agency.

Our government maintains and supports an adequate Army and Navy for the purpose of protecting our country

from a possible foreign foe. Why should it not, by the same token, establish and maintain a competent organization to advise our labor where it can secure suitable employment and at the same time afford the industries of our nation the protection against overproduction.

A Federal Labor Agency would obviate many of the difficulties with which our nation is steadily grappling. The necessity is glaringly manifest that our government must stabilize the labor market generally. It would redound to the benefit and welfare not only of labor, but to the industries of our country as well. Let but a governmental agency, composed of practical men, representatives of both Capital and Labor, advise newcomers as well as native labor where they can make themselves most useful and the problem is solved to the good of all the parties concerned.

It might not be amiss to point out that there is another growing problem amongst a certain class of our employed, usually referred to as the White Collar Men. There are hundreds of thousands, clerks, office employees and others, between the ages of 25 and 40, whose capacity and training are such as to render their economic position almost impossible in the keen competition of our city life. This class, as a rule, has an aversion to don workman's apparel, not because of an unwillingness to work, but because of a strong dislike to be seen in this garb by their former friends and associates. Furthermore, this class when thrown out of employment is lacking the experience necessary to join any of the standard-

ized trades where wages are even higher and the mode of living less exacting.

It is generally conceded that many of this class crave for country life. Partly because life in the city is a continuous round of forced artificiality, but mostly because of the burdensome and overtaxing expenditures. It is reasonable to suppose that many of this class, if properly encouraged, could be successfully transferred to the farm. Perhaps it is necessary to give these men some training and assistance, but the resultant benefits would more than outweigh and justify the expense. In the first place, this would relieve the tension and add to happiness of thousands upon thousands of the struggling manhood and womanhood of our cities. And, secondly, the white collar man's better conception of general conditions would serve to bring about the much desired diversification in the cultivation of the soil. Moreover, the farming element throughout the country would, through the intelligence and modernism of a choice class of city people working with them, become largely influenced to a higher standard and thus rural life would be helped into regeneration.

There is no need to stretch the imagination to foresee the immense and enduring benefit our great and vast country would derive from a fair and equitable distribution of labor. It is hardly possible to calculate upon the blessings which would ensue from a Federal Labor Agency consisting of far visioned men.

REFORM MOVEMENTS

Our enlightened public is accustomed to discuss the evils of the congested foreign settlements in our big cities. But very little effort is made by them to impress it upon our elected or appointed officials to direct their services towards the relief and improvement of that mass of the inhabitants, dwelling in the thickly populated sections, whose votes they eagerly solicit before election, but whose welfare they forget or neglect immediately thereafter.

Reform administrations in our own great city have proven how much good can be accomplished in this direction. Public parks and recreation centres have indeed replaced many an evil spot. Rapid transit facilities, school buildings and libraries in outlying districts have left a marked effect upon our city's growing youth. But on the other hand, reform is often intertwined with ruthlessness and blue-law terrorism, and for this reason a cosmopolitan city like New York will, now and then, overthrow the best reform administration because of its lack of consideration for the habits and customs of a large part of its population.

Pessimism abounds when a Tammany ticket wins an election. Many assert that it winks at corruption, everything that is vile and so forth. But why do our reformers, our public spirited citizens, for the love of country and pride of city, not try to cooperate and participate actively in bettering these conditions? Why look for faults and shout condemnation when a constructive policy for improvement can be brought into execution and ful-

fillment, if only sincere efforts were made instead of political axes to sharpen. Pure civic virtue does not stop to inquire as to which political party will get the credit. Good deeds are always appreciated and the people can be relied upon to pass judgment. Practical cooperation of this nature would not only make for a very long step forward towards the solution of the many vexing problems of our cities, but it would enlighten our citizenry with the important features of the ever increasing and weighty desideratum of Americanization.

AMERICANIZATION

What does Americanization really mean? How is the immigrant to learn the fundamentals of our institutions? Many there are, and their number is legion, who insist that the immigrant, in order to become Americanized, must attend night school, must learn the English language and must become a citizen. Then, these "diagnosticians" say that he is transformed into a fully equipped American. Granting that the common language is of the greatest value in social and commercial intercourse; granting that citizenship is a consummation devoutly to be wished, it is, none the less, true and, emphatically so, that the Americanism we wish to implant in the minds of our would-be citizens does not altogether depend upon a handful of English, or an intensive over-night study of the several constitutional queries—those most likely to be propounded by the Judge upon signing the Naturalization Certificate.

It is best to face the facts squarely. We cannot expect newly made citizens to become real Americans until our native and the older Americanized stock are more cognizant of and exemplify the principles of true Americanism. We cannot expect the new citizen to transform himself into a higher type any more than the people he comes in contact with.

Let us for a moment consider the ruling principles involved in our Election system. There is even much to be said in favor of our holding elections frequently from the standpoint of inculcating Americanism in the minds of the masses. For, the Press and public speakers awaken, during these periods, the citizen's interest in the platforms and the issues that are up then for discussion. Ours is a government of parties and the purpose of an election is to bring about reforms within the parties, making them more directly responsive to the needs of the people. To the educated class every election signifies a momentous event, sacred and divine, which embodies the highest achievement of mankind, an affirmation of the American principle of self-government. The fault findings and muck-rakings that go on before an election are, of course, listened to, but thrown in the discard immediately thereafter. A plurality of votes elects and absolves; it is the deciding factor and all abide by it. But the masses in our big cities are given to the belief that an election is but a passing affair, instituted by and for the exclusive benefit of ward heelers and district leaders, or as they sometimes interpret it, a bid for a wholesale transfer of jobs from one set of office-holders to another.

What is more, the derogatory remarks and inferences broadcasted during the campaign, leave upon the new citizens the impression that those nominated or elected to office are either unfit or dishonest and that they owe their allegiance to a boss whose reputation conveys the idea of rogue or scoundrel.

Primaries and Elections

The first and foremost principle of Americanism is the study of our institutions. Americanism gives an absolute mandate to every citizen to cast his ballot on Election Day, to indicate his choice of the candidates who are to represent him in the City, State or Nation. It cannot be too strongly emphasized that the offices of Alderman, Assemblyman, Congressman or Judge are of no less importance to the citizen than the offices of Mayor, Governor or President. In truth, they are even more important, in that they are the direct representatives of the district he lives in. These minor officials, collectively, exert the greatest influence in the affairs of our cities, states and nation. The higher elective officials, while their functions vary to a certain degree, are largely guided by the initiatory legislation introduced by these minor officials. A high class personnel in these public bodies would give real tone to our country's legislation. It stands to reason that if every citizen took an interest in the political machinery of his district, in the primaries as well as other political meetings, we would indeed have in our City Halls, State Capitals and in Washington representatives of the

highest order, men and women who would really represent the best interests of the country and its constituencies.

But how many of our citizens attend the primaries? How many of them know even the name of their district leader? How many of them stay at home on Election Day and do not even exercise their right to vote? It took thousands of years and oceans of blood for the commoners to reach the high estate of direct participation in the affairs of their government; and yet this great and important privilege, this priceless heritage, is neglected or entirely ignored by large numbers of our citizens.

Are we not, therefore, bound to contemplate upon it? Need we look much deeper under the surface to discover the why and wherefore, the doubt and misconception that exist in the minds of not an inconsiderable number, concerning one of our greatest institutions? Is it profitable? Does it serve any good purpose to remain blind to the urgent need of enlightening the minds of our citizens in their duties, and for improvement in the machinery of our election system? Quack remedies are often advanced that if freedom of expression in public or in the Press were to be limited or abrogated, that it would prove a panacea for our institutions and for those who are holding office by the will of the people. Howbeit, such methods never did prove helpful and have nearly always resulted in tyranny and oppression. The only way to bring about the desired reform is through education and enlightenment, and this brings us face to face with a subject that now requires considerable attention.

SCHOOL AND HOME

It is high time that we cease to deceive ourselves and to recognize the fact that Americanism must first begin with our young in the Public Schools; for it is here that the groundwork to sustain the foundation of our institutions, through the evolution of the future citizenship of our country, is laid down.

The great idea, the outstanding feature of our educational system, is primarily to teach the young and inexperienced the fundamentals of Americanism, in terms of right and proper living, their duties to themselves as well as the rights of others. Past experiences have forced on us the conclusion that the education of the young must needs be compulsory; for masters are not born. "Just as the twig is bent, the tree is inclined." Our Public Schools teach indeed lofty principles of morality, straight-forwardness, honesty, probity and all the virtues embodied in true Americanism. How does it come to pass, then, that school graduates, after spending a short time in the humdrum of business or the trades, have but little to draw upon from what should be a vast storehouse of edifying knowledge and wisdom, the School, intended for their heritage and guidance throughout their life? It must therefore follow that something very essential was overlooked or ignored, during that very potent and formative period—their school life.

The greatest shortcoming in our Elementary School system lies in the fact that it is not sufficiently connected or properly linked with the child's home. This central

point of usefulness, the child's home training, has been entirely neglected and ignored.

It is to be noted that teaching in the Elementary Schools has become almost exclusively the woman's profession and, to be more definite, the "new woman's" profession. While it is exceedingly unpopular to say anything against the gentle sex, the issue, nevertheless, cannot be avoided. True, there are women who are particularly gifted and competent in the art of teaching, yet even these lack courage and foresight and dare not come out openly and frankly to declare that the child's training is grossly neglected in the home by its mother. The father, away all day occupied in earning the livelihood for the family, has but little chance to supervise his child's education. He takes it for granted that the mother is giving it her best attention. He may often be left in ignorance that his child's home work was not properly prepared. The mother of today is too self-centred, more interested in movies and other diversions, while the father is looked upon merely as a "cash register." It is an undeniable truth that the mother is greatly in need of guidance and instruction to enable her to create in the home, that strategic centre where the child thrives, an atmosphere of beneficial influence.

Another very apparent transgression is the mixing of classes of colored and white children. The Board of Education itself must be held directly responsible for this. It has been scientifically proven that only a very small minority of the colored race is sufficiently able to keep up with the white race even in the lowest grades. The mixed

classes, therefore, act as a deterrent and are absolutely unpardonable against the white children. If Americanism means anything, it means the adherence to the policy of the greatest good for the largest numbers.

Americanism must go forth from School and, through the child, must be brought home to the family. While the teacher is the natural and logical medium, the teacher cannot be expected to perform, with any degree of thoroughness, the education and Americanization of the child. Together they are the warp and woof, yet, each is a distinctive capital service. It is recognized everywhere that both instruction and drill are essential to all good training. Hence it follows that because instruction alone is absolutely insufficient, the final product of our Schools turns out not only incomplete, but frequently remote from the American ideal. This wide gap between the School and the Home must, therefore, be linked together and solidly joined. Parents' associations and social School gatherings probably do some good, but these are, after all, mere palliatives. Actual contact with the home, making it a constructive force, is absolutely necessary and achievable if Americanism is to be developed on sound principles.

What profit if the child be crammed with the finest teachings and formulas at School, when this noble work—the high mark of our civilization—is largely and, at times, wholly undone within the confines of the home or its discouraging surroundings!

THE HOME MENTOR

To avoid the disheartening results, the broken line in our youths path must be mended, so that their progress continues unimpaired. The practical course in this connection would be for the Boards of Education to increase the staff of teachers and instructors in sufficient number, to provide for a special branch of the School system, to be designated as Home Educators or Home Mentors. The Home Mentor's duties would be to demonstrate to the home folks in a practical and convincing manner the lessons which the children are taught at School. The Home Mentor is to explain fully and impressively the importance of hygiene, food values, diet, manners, discipline, play, obedience and respect for seniors, the value of money, conservation and economy. And, what is most important, to impress upon the elders that their children's future depends not only in making them follow these instructions, but also upon their own personal daily conduct. By this method Americanism would take root and flourish. The child, the mother and through her, the rest of the family would receive the direct benefit of our great educational system. Then, too, they in turn would be setting an example for their neighbors to emulate. This would produce the nucleus of a cultural background, effectively safeguarding the American ideal enshrined in our republican institutions.

The Home Mentor, of course, must be thoroughly qualified for the position. The friendliest relations must be developed and maintained with the mother, enlighten-

ing and strengthening her in the discharge of her duties and responsibilities. The Home Mentor must also see to it that the children are afforded sufficient outdoor exercise and that suitable playgrounds are provided in the immediate vicinity.

This plan, appropriately modified, should also apply to secondary schools. In fact, the School authorities must keep closely in touch with the home, the parents and the environments during the entire course of the pupil's education. The School is the only true medium to inculcate Americanism that shall be lasting and enduring, forever fixed in the minds of all children, foreign born or native, so that when they leave school they will remain a credit to our country and its institutions.

A FIRST READER

In this connection it would be well to point out to School Boards of Education, those in charge of the methods and standards of our educational systems, to commission our most modern educators to compile and produce a series of intelligent and practical American Readers. That is to say, text books for children that should not only embrace dry formulas of reading, spelling and abstract virtues, but Readers that should at the same time develop the pupil's mind, burning into his memory the fundamentals of right and proper living and the principles of true Americanism. A series of such text books with supplementary manuals for teachers would unfold to the pupil, during the course of his school life, the true

conception of American life and the American ideal. These text books must primarily be designed with the single object in view that every lesson should inculcate in the pupil's mind a better and clearer understanding of himself and his surroundings. It should constitute the School Bible of Americanism.

This Bible or rather School Library of Americanism, constantly revised and improved, should not be merely books for reading, but books for study designed to meet life's practical purposes. The pupil must be so trained that the lessons are committed to practice, and that it actually becomes the living part of his life after graduation.

THE PUBLIC FORUM

While the teaching of Americanism, naturally, begins with the young, the adult immigrant's Americanization must not be neglected. We must, however, bear in mind that we cannot insist upon the wage earner to attend regular sessions at designated institutions of instruction. He must, therefore, receive a special course in the rudiments of Americanism. The Public Forum is, probably, the best and most effective medium to reach and enlighten him efficiently. In order to attract his attention, the Forum must be made a genuine centre of interest. Instead of the few lecturers, here and there, discussing Shakespeare, Life in Siberia, the Einstein Theory, the Revolution in Siam—all subjects by and for specialists—it would be much more profitable for the immigrant and more interesting for young and older citizens if lecturers were qualified to speak

on up-to-date topics, topics which occupy the front pages of our Dailies, on the leading articles of our Magazines and on the public utterances of our statesmen, financiers, scientists and merchants. How much more profitable to listen to a competent lecturer on the salient points of advertising, safety in investments, the advantages of rural life or even on the subject of mental and physical exercise. Suppose a lecturer were to explain to his audience the usefulness of education; the precious value of time and how not to squander it; the value of a family budget. The public could in this way be made to perceive that Americanism is an ideally practicable code of a clean, economical and peaceful mode of living. The people would be immeasurably interested in live, compelling, and up to the minute questions, providing the subjects discussed are well advertised and the Forum itself modern and inviting.

The immigrant can also be reached through the columns of the newspapers in his own language. But the foreign newspapers published in this country must be radically reformed. The publishers of these papers should be made to give to their readers an English supplement containing the news of the day as well as editorial comment. This would enable the immigrant to gradually learn the language. Well organized night schools will also help considerably in this direction. But he must be especially instructed and enlightened in the art of proper living and in his relations with his fellow men according to the best American doctrine. The Public Forum, therefore, will accomplish this purpose, and in order to make it productive of the best results, lecturers must be chosen

who can make themselves easily understood to their audiences. All matters of interest should be fully discussed and thoroughly explained. The audience should be encouraged to heckle and ask questions, especially on matters in which the people of the district are particularly concerned. The speakers must explain everything clearly, without bias and without fear, in the truly modern American spirit.

RELIGIOUS COMMUNITY CENTRES

It is not a little surprising that many public spirited men, including that great apostle of Americanism, our late and deeply lamented Theodore Roosevelt, held the opinion that it is within the province of religious institutions to establish courses in Americanism where the immigrant should receive instruction and thus be led on to the road of good citizenship. This belief, based on the theory that, being the mission of the clergy to preach morality and righteousness, it should, by the same token, apply itself to the teaching of Americanism to immigrants. But the fact is that Americanism is an evolution of religious precepts and the majority of the clergy do not come sufficiently in actual contact with every day life to be able to grasp and interpret its numerous problems.

Ours is a government of laws and the Church itself is under its jurisdiction, and it may not be amiss to say that as an institution, it is also in need of considerable Americanization, in terms of modern American life.

No one will question the invaluable service religion ren-

ders as a moral force, but Americanism is of a multiplied hue, it embraces all creeds and is, in fact, a religion of religions. No other agency except our National government, with its unquestioned authority and vast resources, is in a position to bring into execution this colossal undertaking—that of the Americanization of immigrants and the teaching of the lofty principles of Americanism to our citizenry.

It is really impossible to understand why men of high calibre, men of the world, men of practical experience, should desire to shift this supremely important task to religious institutions. It is hardly necessary to say that many of its supporters are themselves dodging the issue of true Americanism. For this very reason, the district leader or the public official wields a larger power amongst his constituents than the clergy. Moreover, the functions of the Church and the State are far and wide apart; the church is not in a position to act where the government's authority must be exercised, it certainly cannot take its place.

Americanism is a code of concrete morals, designed for the actual performance of every day life. Religion requires a different standard of enlightenment. When man has reached the stage of knowing and practicing true Americanism, then, and then only, does his mind become fit to search for abstract wisdom and to understand God.

A MINISTER OF EDUCATION

The greatest anomalies in our country's progress are unfolded in their peculiar course. Standard Oil, a corporation that had been practicing the vilest and most un-American methods in the accumulation of its vast and tremendous resources, is devoting a great many of its millions towards the improvement of the human race. The Steel Corporation, whose vicious handling of strike breakings is still too familiar to be repeated, has been contributing a substantial share of its profits towards the maintenance of public libraries. Similar other instances, the results of which have been far reaching, are numerous. But can this nation depend for its knowledge and development on the munificence of even the most altruistic corporations or individuals? Is this country so poor, so indifferent, or can we even afford to be under obligation to corporations whose methods the Department of Justice have often condemned?

Is it not strange that we should have a Secretary of Agriculture and none for education? Does man live by bread alone? Is it not a fact that amongst the President's ten Cabinet members not an one has authority to supervise or inaugurate reforms in the country's educational system? What is of greater importance than the Americanization and education of our citizens? It can hardly be considered less essential than, for instance, the Department of the Interior. Most of us know that education is the mainspring of the world's greatest achievements, yet, our country with its hundred million popula-

tion and its vast wealth, is sadly behind in the fundamentals of its educational system. It is local and provincial in spirit and in practice, whereas its scope should be inclusive, broad and national, especially in the teaching of Americanism. It is very likely that large sums are appropriated for this purpose, but indirectly and haphazardly; without any definite program, proper coordination and cooperation. Our country must make a starting point with a National Department of Education, evolving one great comprehensive plan which should force the issue of Americanism to the forefront of our political questions.

"LET GEORGE DO IT!"

Directly or indirectly, through taxation or otherwise, we are all contributing our share towards the betterment of our social order. Hospitals for the sick and wounded, homes for the crippled, the invalid and institutions to alleviate human suffering, are largely, if not wholly, maintained through individual contributions. They are the distinctive product of our enlightened era. They affirm the great truism that we are our brothers' keepers. On the other hand, few stop to consider that if a part of these generous amounts, spent on the upkeep of these establishments, were to be devoted for preventive purposes, it would not only save many millions of dollars and minimize human misery, but it would give a tremendous urge forward to the hand on the clock of civilization.

The sick and the wounded, however, make a direct appeal to our emotions and imagination. We readily open

our hearts and purse-strings to relieve them in their distress. But when we are asked to contribute to a constructive movement for the training and improvement of our fellow-men, in order to forestall their path to misfortune or affliction, then, with a cynical shrug and cold indifference, we evade the issue, trying to let ourselves down easy with the remark, uttered or implied, "Let George do it!"

WHO IS "GEORGE"?

Wrong and sinister as are these remarks, "Let George do it," or "I should worry", nine times out of ten we are trying to justify our conscience in the belief that a George or a John will probably turn up somewhere to perform the miracle. Indeed, George sometimes happens to be the affluent individual or the corrupt, though munificent, corporation, who, better able than ourselves, is in a position to do the needful, or at least he should. This George, however, as the case may be, is too much absorbed in his own particular fads and fancies; sometimes with good intentions and favorable results, but more often doing things from the wrong end and to no immediate purpose. But why look for the unreal, the imaginary George? There ought not to be any doubt in the public mind that the actual George, the guardian angel best fitted for the important undertaking of educating and Americanizing our masses should and must be none other than our own good and beloved Uncle Sam.

Czars, Kings and Emperors have all had their day in the scale of things and were found wanting. The ubiquitous Uncle of our own Republic, the popular and incom-

parable Samuel, must therefore take up the cudgels and engage in this thankless but very urgent job. He must prove an example to the rest of the world that the United States of America is bravely and undauntedly taking in hand this great big enterprise, this noble and lofty mission—the cultivation and education of his own as well as his brothers' sons and daughters to represent the American ideal. He must do this work not only with the blind love of paternalism, but with the unprejudiced judgment of a good, wise and prudent statesman. Then, the rest of the world would recognize that the U. S. does not signify the Dollar sign alone, but that U. S. is an emblem far more worthy of admiration as embodying the finest principles in actual practice.

Our national government must give direct aid and assistance to a constructive policy of education and Americanization. A Minister of Education at the head of a thorough-going staff of competent educators, with sufficient power, can accomplish more along the lines mentioned than what is possible without actual authority. While it may not be possible to completely reform the fixed habits of our foreign population, we must make, at least, a sincere effort to modify and change them as much as it is within our power to do. Its effect will prove most beneficial at home and abroad. American citizens will as a result conform more closely to American ideals and conceptions. If Americanism is to prevail, our national government must put it into practice, else it is but an unknown quantity, a negligible theory which has yet to be proved.

WELCOME ACCEPTABLE MEN

Americanism, it must be understood, is not a mere theory! It is the common religion of the Here and Now. Americanism implies instructing men and women how to live and act towards others; impressing it upon them that reward and punishment are meted out respectively on the basis of individual behavior. It is the bounden duty of our Federal government to look after and coordinate the various local administrations of our educational system. Americanism must be the supreme concern of our nation, and to this end our national legislature must exert every thought and influence. The several initial items outlined in these pages will surely help to create an intelligent public opinion and thus advance and solidify the common interests of our country.

The heretofore course of a Watchful Waiting policy should be condemned. We can no longer afford to close our eyes to vital reforms. To shut our doors in the face of the newcomer, fearing that he might criticize us, after he had a chance to look around, is not only folly but it will doubtless prove to our own disadvantage. We must decide upon the wiser, better and more humane course in preparing to put our house in order, so that we might welcome the newcomer and make him feel perfectly at home. We have plenty of room for all good people who wish to settle here. It is reasonable to expect that after a period of liberal instruction in the apprenticeship and craftsmanship of our free institutions, the erstwhile immigrant would, upon taking the oath of allegiance, enter

hopefully as a master citizen, and become an asset in the fraternal organization of our great Republic of free and acceptable men.

THE SQUARE DEAL

The cruel operation of the "quota law" is obvious. It is brutal and repugnant. It separates the family, it prevents good men from reinstating themselves. Summed up, it is absolutely against our highly prized American square deal. The repeal of the quotas, it is hoped, will come quickly, for it is sufficient to excite the utmost aversion of every true-bred and fair minded citizen. But Congress is not yet quite prepared to look upon immigration from the humanitarian standpoint. Voices are heard favoring the selection of immigrants regardless of quotas, but if too many restrictions are adopted the net result would prove to be just as onerous, hence prohibitive.

We must arrive at the logical and inevitable conclusion that immigration is desirable as well as beneficial, for, even with its faults, for some of which we ourselves are to be held responsible, it has still contributed largely to our country's prosperity and honor. But this is not the only consideration. We must bear in mind that the effect of an open door policy is of the greatest encouragement to the peoples of Europe. As it has been pointed out, immigration must absolutely be re-inforced and supplemented by Americanization. Our country is the one in the whole wide world to which all eyes are turned hopefully. We must not, therefore, in justice to ourselves and

in justice to humanity, deliberately mislead the world's hope. What affects mankind is inevitably our affair.

The peace of the world can best be fostered by relieving the state of mind of the individual. This country is the cherished hope of countless millions including those who may never set their foot here. If, therefore, we treat immigration with this thought in mind, we will be contributing, directly and indirectly, in a very large measure to the peace of the world. Self interest must be eliminated from consideration when the welfare of humanity demands it. Our joining the League of Nations or the World Court in itself is of no significance and of minimum importance. On the contrary, we should never enter into any political alliances with European governments or politicians. They are too shrewd and too grasping and their influence will tend to Europeanize America, the thought of which is abhorrent. Our aim should rather be directed to Americanize Europe and this can best be accomplished by extending every welcome and opportunity to the peoples of Europe so that they know and are convinced that we exercise justice and the square deal for all humanity.

Public opinion, the cynics say, can be swayed at will either way; excuses and explanations turned pro and contra at convenience, but the truth shall and will prevail. Clannish sentimentalists, labor leaders, greedy capitalists or petty politicians, be their arguments ever so loud, cannot long defy the true instinct and intelligence of our people and of humanity. Our innate love for liberty and justice—the square deal—to all who wish to ally them-

selves to our banner cries out in powerful and commanding voice against immigration limitation.

Our nation must continue its uninterrupted progress on the road of liberalism and comprehensive construction. The older nations of the globe must be convinced that our conception of the square deal is not a mere phrase, an illusion or a puzzle. Americanism is an achievement, a practical ideal. But it must be taught and put into execution; it can never be accomplished by mere pretense. We are and must remain in truth and practice a World Nation—a Nation of nations organized on the solid basis founded by our illustrious statesmen, those godly men who set the noblest example for all the world to follow.

A REFLECTION

Quite likely, some readers will look upon the entire subject with cynicism, dismissing it as a *vexata quaestio*. Perhaps, some of them may feel a little more kindly disposed, classing the writer as a dreamer, a visionary, an impractical idealist. In fact, once upon a time, this writer himself believed that any one identified with sentiments of social justice was prompted by some selfish motive or interest. Theoretically in sympathy with humanitarian ideals and often contributing liberally for educational purposes, he was, none the less, one of that great number who delegated "George" to do it. But years of experience which led to a keener observation, have made him realize the unimpeachable truth that the world's pro-

gress is made possible only through education, self-abnegation and sacrifice. We live by the grace of those who lived and labored before us, and if there exists any gratitude in the human breast, it must go out to those in need of our help and to the generations that are to follow.

Briefly, it is this: "Good will towards men does not mean merely kindling the fire of hospitality in the hall, but to develop the genial flame of charity and brotherhood in the heart." Every one of us should be prompted to make the world a better place to live in. Faith and determination are the two factors and education the true medium. The very making of our nation is the result of centuries of trials, tribulations and experimentations. But our nation is still in the making. The progress of our Republican institutions rests upon education and compromise. The Melting Pot must be kept going while our statesmen and educators see to it that the process brings forth a better and more refined American product.

Sudden and radical changes spell doubt, uncertainty and are not permanent. It is obvious that in order to obtain real and lasting benefits, gradual improvements in the premises suggest themselves as the best method. A broad and constructive policy of education must immediately be inaugurated, but in the meantime we must build on the existing institutions before the new ones are developed on solid ground with tried and true materials.

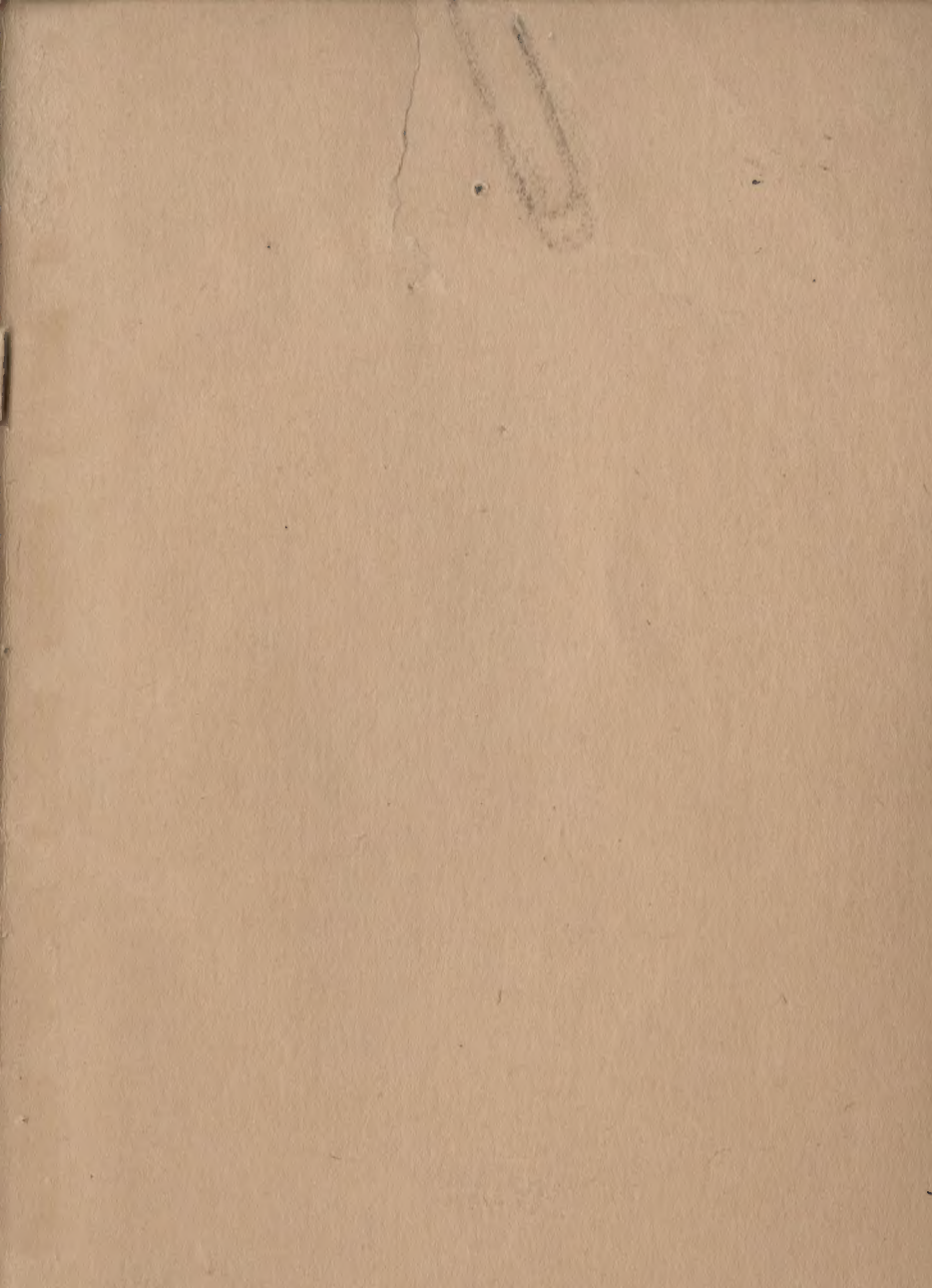
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The immigration question is inextricably interwoven with Americanization. The two must be treated together

with the spirit of true American liberality. Blended in their fullest proportions, the ideal with the practical, they would at once solve one of our greatest, if not the greatest, problem, and the result would prove to be a blessing for all humanity.

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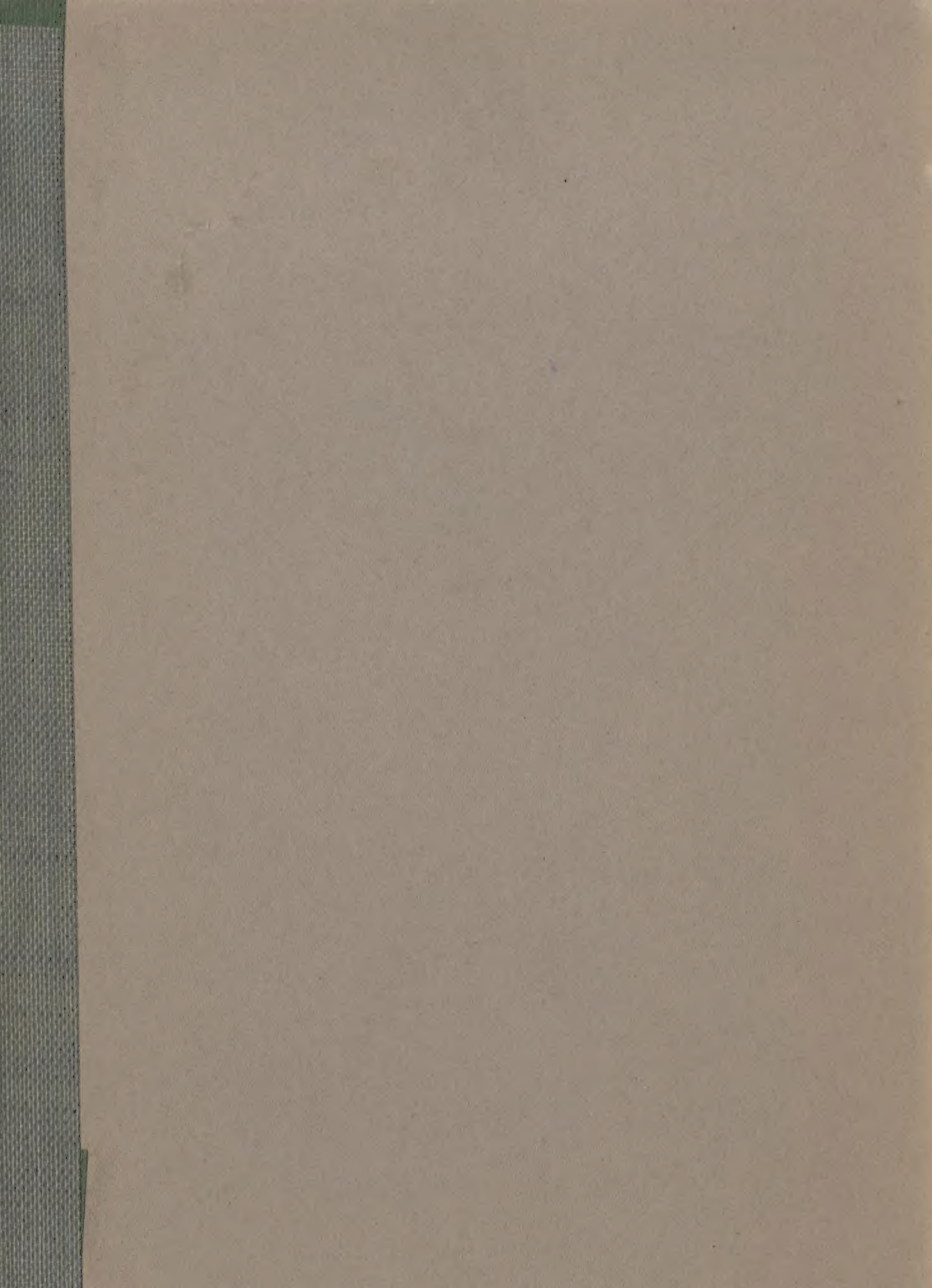
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